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Must Remain in
Transcription Room

M2012

Saturday, April 17, 197

Westtown, N.Y.

MR. NYLAND: We change it around a little bit. I will talk first about certain things that I think that are more or less important. Then I will play a little. Then, after that, I will talk again but, in that second talk then, I will like to say, I would say it now, what I really want to say. Then, after that, I will play again. Then, after that, no more. We'll just leave it on the last note of the piano.

It's a little different way of arranging. We have to be careful that we don't become too stereotyped. It's already bad enough that it happens every Saturday:"and then we have this, and then we have that, and then, by golly, yes we have to go to music and we have to sit there and..." Can you look at these things differently, as new? In any event, as different, with a different attitude in the same surrounding? When you wake up in the morning, that you are different. Even if the window out of which you look overlooks the field or a ~~stream~~ street? in the same way as usual, even if the bed sheets are the same kind of a thing, or your bed is in the same place in the room, something in you must be different to keep on living, because that ~~which~~ what is different in you can take care of the differences of your life.

If there are no differences in your ordinary life, ~~and~~ then it doesn't help very much if you make your ordinary life a little different by the introduction of something that you can call inner life but, there is not substance on your part to feed it. What has to be new is the renewed wish for yourself to see yourself as you are, and the monotomy of knowing yourself already the way you are, is exactly what is killing you.

If you want to fall asleep, you must fall asleep. You know, a person has to be quite free to determine for himself what he wants for his life. One hopes only that he knows what is good for him. Sometimes you may have to go and ask and sometimes you have to learn by experience. You may not always learn it because you may make several mistakes. One can hope for finding the right way not too long, that is, fairly soon, but that not too much time should be spent and energy in trying to find things where perhaps it is possible to find it a little easier if you could attend to it.

If you would be willing for a little ~~time~~ while to be concentrated about such an effort and not just let it ~~go~~ grow and let it depend on this reincarnation and the next. I think it is necessary to take, every once in a while, one's own fate in one's own hands, and trust to God that He will agree with you. We have to have a little relation of that kind with your God. You have to, at first of course, you have to be on speaking terms but also what is needed is that you have to learn the language which belongs to Him and that for that you have to get out of your way. You will not always know who you are. You have to learn how to pronounce your own word, your own name in his presence.

The language one has to learn of that way where you are going to, as if, in such adventure you try to find out what is the language of Tibet. Where will you go? How do you prepare for that? In a day, and during the day, in yourself, for yourself, day after day, sometimes I say differently, if you can in the morning. But here is a week-end again. Saturday, tomorrow Sunday, again and again when I come up the steps I say "how long ago I was here?" It looks as if I was here yesterday. All of a sudden time disappears and I say, "but it wasn't yesterday; it was a terribly long time ago". But I do remember I was here. I came up the steps. I know what to expect.

I can see it already. I can surely have to wait until I can get by someone who wants to get up and then finally settle down in a chair when, here I sit again, talking to you.

And so many times I ask myself why, why do you come? Listen, music I have played thousands of times, a little different, yes, here and there some melody that you haven't heard, but in very general way the structure, sometimes tonality, sometimes even rhythms, different kind of combinations, is it good enough? Can it remind you, can it wake you up, can it help you to remind yourself of yourself? And then, what we talk about, is it really worth while? Do you find it that it can open up a little vista for your own life? Do you want it? And, if you want it, how much? How much you also then, you pay, with effort, not to fall asleep if you can, to overcome tendencies, to overcome criticism of other people. To be for yourself that what you can be and not be affected by the influences of others. That is, as much as they influence you, they will take away from you the energy for your development.

The more free you can be in the acceptance of yourself, the more there is a chance for little 'I' to exist and to start to govern you. Sometimes I am still so afraid that we are talking for such a long time about so little. For that reason I feel, you see, even when I listen to tapes and the answers and become acquainted with your voice and the way you think and, of course, that I have a desire to say a few things about it, hoping that perhaps you can profit by my experience. I suggested the other day that perhaps for those who want to answer, may be it is a good ~~program~~ for them if we can just sit down and really talk, exchange. Like, when I said before, you have decided to answer a question in a certain way, on what is it based? Of your own experience, of your own insight that you used the kind of words you have used and were they right or at least what do you think? What would you have done? How should I have answered it? Like, it becomes then

an exchange, an even exchange to sit and talk and to see what one would say or the other, or the other, in complete openness and no critical attitudes. So, I thought of that for Monday evening, particularly nucleus. Thursday evening also, nucleus. Thursday evening, even Brooklyn although, there is no nucleus, difficult problem for Trudy to be here. I thought of Sunday morning. How can one spend half an hour, three quarters of an hour on a Sunday morning with that in mind, to talk about Work, simple; to simplify more and more and to help each other and to allow such people who want to come. Because, they already know by experience that at certain times you have to answer, like those who answer tapes of other people and they are confronted with the question, how should I have answer it? How should I have become a part of that group that I wanted to answer? And ~~And~~, I know when I say Sunday, it is only to cover a few people who are here. It can not cover everybody. Then I ask, will we make a tape? I say, perhaps, because it may be useful to go down to simplicity of Work and what is the meaning of 'I.' And what does one understand by attention. And in what way can one create. Or what is such 'as if' concept. And on what can one rely even if it is phantasy. Such things ought to be quite clear if we want to talk about Work in the future and not be basing it constantly on interpretations of oneself and assume that you have a language of your own which should be understood by others. You can have that language. You can express it in colors if you like. You can make scribbles on a piece of note paper which may for you become ~~higher~~ hiero glyphs of a language of your spiritual world. And no one will ever question ~~even~~ either your ability or your right to do that.

But that is not the problem. The problem is not only for yourself to grow up and to reach God. The problem we face is to what extent is it possible in communication to reach that road easier and not to waste too much time and to see if mutually there can be that kind of an exchange

of an understanding which then mutually would become beneficial. That is a different problem from my own life if I want to reach my own life in my way. Then I really don't care very much about the others until I find out that I need others. And I hope that some day I will find out that I need them because thinking that I can do it all by myself, the world is not big enough for that for me, to give me all the opportunities of experience. I need human beings and I need relationships of different kinds. I need to see the necessity of opening up when my type happens to be a little closed and to see that what is needed for myself is variety of different people, different influences of people on me. Not necessarily inmediately looking for something that already can be joined for ever and ever until death makes it difficult for us to continue. But that in daily life I learn to get along with people in general and allow for their short comings as I pray to them to allow my short comings not to be too critically judged.

That is why we have little groups and big groups. That is why we want to talk about Work and the main reason of course being that one wants to grow up. But for that, the growing up process is going to be dependent on the ability to Work together and reversely, we will not grow unless we learn how to Work together. Because ordinary work has no cohesion. Life as it is on this earth is not necessarily a life of bondage between people. Each person remains bound by himself to the earth but not necessarily between each other because, if it starts to become too much, we divorce each other and we go and continue and try to live with someone else.

But the question for oneself in a group is that one is willing to be bound and then in such bondage we'll find the solution to freedom. That is what I want to emphasize all the time. Like you have to learn to be able to understand each other and that it is not simply up to you and to do whatever you call selfishly for yourself to remain critical.

fifty per cent of the time in a negative state, it is not the way to reach the hereafter. It will end up that instead of the here after, you will end in the here beginning. You have to do it all over again. I am sorry, if you don't utilize this time in this life, you will have to continue doing the same thing again and again. You don't have to believe me; you will find out. That is why it is important to Work, that you don't have to repeat. It is important to Work that you have a choice to be, and perhaps even to be chosen to come back to tell, as messenger, that what is to be told and has to be told to remind people of their possibilities as freedom. For that reason we have meetings and we talk. For that reason I suggest that when you talk about Work make it correct so that not much time has to be spent in arguing and then defining and redefining, but that it finally can come to such simplicity that just a little explanation already ought to be enough to say, oh, yes, I know what you mean.

So, tomorrow morning at ten at Firefly house I invite a few people. I want to keep it small. I limit it now to those who are in the predicament of having to answer in one way or another. You are quite welcome but you must come with your questions, not as a sponge. Otherwise we run into the difficulty again and again of just sitting and let me do the talking. I don't really want to do that. I want you to grow. I will learn from that, whatever there is to be learned. And so in the beginning, we keep it on a small scale and if we a little later can expand, we will expand and those who perhaps do not feel entitled or who perhaps think that they ought to stay away, don't let them be dismayed so that ten thousand years from now I will still hear, why didn't you select me?

I will talk more about that. Who selects who, who takes responsibility. Who wishes to become responsible. It is very important to understand it that it is entirely your own affair. It is not mine. It is what you wish for your wish to Work, for your wish to grow. The road is constantly open

and no toll booths and no payments either to the general public. The payment is in the wearing out of your own shoeleather when you walk. I would like to talk more about responsibility and how to choose it. How to have enough self knowledge, as you know, you won't choose too much, and that you don't make a mistake in the knowledge about yourself. To all of us. Alright, John

SIDE TWO

PART II

Responsibility in life and for life, is it really necessary? It's only necessary when you want to make something of your life. It's not necessary at all for many people. They don't have to take responsibility because it is taken over by Mother Nature. If they stay within certain confines of what is described as rules for health, if they are not too stupid, if they are at least sufficiently careful and for the rest let simply Mother Nature take care of them and the nature of themselves will take care of the person. And, if they stay a little bit out of hot water and don't fly off the handle too much and gradually, as if were, die down and not take responsibility and only a very obvious one sleeping enough and, every once in a while, giving something to someone so that may be, they are satisfied and you are because you can keep on sleeping and not worry too much about them. And, when they need something ~~and~~ you can do it, you do it. If you can not, if you don't wish to, you find an excuse plausible.

You don't have to do very much in life. Perhaps it is difficult when you have to MAKE some money or when there are many people are employed, or when there is inflation, or when there are stupid mistakes made like continuations of wars, without any particular rhyme or reason. There are reasons for it of course, but, not so obvious. And you sit there in the

midst and you thank God that you are not in South Viet Nam and that one of the block busters doesn't happen to explode above you. But, for that you don't really take the responsability, you just happen to be there or not.

What is it that you do for a responsability and if a responsability, what is your aim? To acquire what more? To become more responsible for what particular reason? Why do you want it? What is it that you want to reach? And, what compels you, what compels you even, to be nice to someone? What is in your heart or in your mind? What is your desire to do something for someone else? Again, to have the other person reciprocate. Do you do it for yourself? I said, once in a while, on the sun there is no shadow. Can you see that? How light is light and there is no reason to compare it with shadows or no light. When life is life there is no reason to compare it with death. When the person is responsible there is no reason to compare it with irresponsability because it doesn't come into his ken. It doesn't belong to his world. He is, I'd almost say, born responsible for his life. He may not know it but he has a chance, many times during his life time on earth. He is reminded. He may not take it; he may not like it. He may say; not now, tomorrow, and fall asleep with that and hope he won't wake up. And he hopes he won't have a dream about the responsability. Because he doesn't want to take his life in his own hands. He leaves it to Mother Nature, as a representation of God, and whatever they settle is okay with him, as long as they don't disturb him.

Many times the wish for responsability is sometimes to get out of the disturbance and not knowing which way the responsability should be taken it is better than being disturbed all the time and being poked in the ribs, that you ought to be responsible like an unconcious existence one has to live up in accordance with the Jones'.

What is it in a man's life that he starts to compare himself with, as an ideal, that he says, I have to become responsible for myself in this

life. But, not just to make a living, but for the growth. Such a pity it is that all the different people who talk and who happen to be, perhaps, in authority and who sit and guide this nation and the rest of the world, if they can, how little is there of a reference to spiritual development. Where is it in the speeches of the Senate, of Congress, of people who publish including those, way up in authority, that they talk about inner life. They may go to church but that has nothing to do with it. Why is it that we are so poor, that we don't even want to talk about it and if we try, we don't know how. That is only because we have no responsibility. And it never has been taught to us to become responsible for that what as yet does not exist, but could become property. It is that wish for that kind of property that makes a person responsible. But it is obvious, that depends on the kind of property: enduring, everlasting if one can, that what will not be destroyed or eaten up by moth and vermin. That what could become and, to the realization of oneself, eternal. For that one wishes to become responsible, because in discharging that responsibility, one becomes oneself eternal.

It is really that wish of a realization for oneself to join with eternity. One says sometimes, fusion with God as an ultimate aim, mystically, that one becomes one. Why aren't we now? Because we are where we are in this form, on earth, whatever. You try to solve that question for yourself. You will find it when you become responsible for small things for yourself first. Three rules of objective morality, are you adhering to them to make you responsible? Don't think too much about having to help people as yet, just help yourself to become responsible for your aim and don't defile them. Don't let someone else write on the white sheet of paper that is yours. See if you can become and remain then pure about your aim. See if many things that are now affecting you, if you could do away with them, you could dispense with them.

First place, your selfish desires, your love for yourself, your

stupid nonsensities, your vanities, your absolute worthlessness which you blow up to stand on because you have nothing else. Build within yourself your castle in Spain. Then you can become responsible for that. Build your inner life, no one will take that away from you, not ever. Not only that you don't have to talk about it but, it will give you stamina, characteristics, and character, basis for your life and your Work. That you must learn. Of course you have to learn it to take responsibility, I say, in small things regarding ordinary life. To take care of yourself, first rule, second rule, third rule: your body, your feeling, emotions, your mind, not to clutter them up. To put thoughts and feelings in them which are a little bit more worthwhile and live then a little bit more in accordance with that and not remain superficial. But become responsible for the destruction of your superficiality. Why is it so difficult? And, honestly, it is not so difficult. It's only that you are dumb that you want to remain selfish for yourself all the time. For yourself because you are the closest to yourself, obviously. But then you draw other people in and you have relationships and you keep on wishing for yourself what you are not even entitled to, but you think you are. And, who are you when you really come down to it? What is there in you that deserves even any kind of a praise, any kind of admiration. When you looked at it -- when you look at it from an eternal stand point, what are you? Then Work. Work on that basis. Work because you haven't got anything. Work for a living. Have a motivation for yourself that you wish to become responsible for something which perhaps you still have to create because, a responsibility for ordinary life is just so ordinary. You can deal with that, sure you can. Responsibility for your body, for your feeling, for your mind, the lovely thoughts you have, even so called a little creation. Initiative, every once in a while, artistic development, all of that, sure, science, we know that. What will it give you for your soul, to build it, if that is what is an aim. If it isn't an aim, then

we don't talk about it. Then man remains simply a man as he is, a tetrahedron. He doesn't even have much sociological influence. It is almost a flattened one, becomes a triangle, he has no top to the pyramid. He is cut off sometimes. But even at that it becomes a little solid as a tetrahedron if it were even. But even at that, it is obtuse. It is terrible to look at sometimes.

But that is still ordinary life, just ordinary life. What about your inner world? We talk about that when, we want to Work. We talk about that when we come to the barn. We talk about that kind of seriousness, we talk about that responsibility. First for yourself, for your growth. Second, for someone else. And that has to go via the responsibility of an unconcious state, where you become responsible for someone else and go out of your way for the wish to help to develop to create for them what is needed.

Where is the place of a woman, where is the place of a man? That is what you have to find. Don't think is going to be given to you. You are able to go in any kind of a direction and find out. You will ask. You can join different people who do this or that. See if you can do it. Or, perhaps don't want to do it or what is wrong with you and perhaps what is wrong with someone else, possible. But, go ahead and do it. Join, see what you can do. Don't criticize. Don't wait for opportunities to come by and be given to you. They won't. Dual responsibility extends in the direction of your wish to see what you can do with your talents, wherever they may go in connection with other people. Then there is Work at this barn. Then there is responsibility you take for work that has to be done. Then you don't criticize because you don't have time for it. And, if there is any criticism, you know damn well that you have to criticize yourself because you failed.

How will we ever grow up? By the constant criticism of each other

and sitting down and criticizing what is not being done without putting your hand to the plow and see it if you can plow it, a little bit of soil. To join, I call it, in some way or other, stupid as it may be, and unable to do it, inability, and perhaps even thinking you ought to go somewhere else. You won't find it. It's you. There are hundreds of opportunities to rub up against the difficulties with different people at this barn. If you don't solve the problems at this barn, you will not solve them in your life. I can assure you that. You can remain of course in ordinary life if you wish, mediocre. And, you can satisfy a hell of a lot of your selfishness. The barn will not teach you to remain selfish. The barn will wake you up. The barn will help you to see what is a relationship so that you then consider another person not for your own enjoyment or fun, or temporarily, or what, and still, you are free. Don't think I put a spoke in your wheel. I am not here to criticize you. I am here to tell you about certain truthful things which I believe in and which I think you have to consider if you want to grow up and perhaps even sometimes to suffer through. But your goddamn selfishness prevents you from taking a responsibility where you should take it. You have to go against the grain for a little while to see what it is like to overcome that kind of a friction, to find out for yourself what is actually there within you that you can count on. That you can actually develop it and wish it and then to undo all the different little bits of idiosyncracies that are in your way: your tendencies and the characteristics that are terrible for you and terrible for someone else and you can not live with and they can not live with you. And then you quit, don't you? Do you exhaust things that still ought to be exhausted? Have you found out all kinds of things as they are and kept that what is right for you? You think you can have your pie and eat it, and get fat?

Simplicity of this kind of Work means that you are reliable. That one can count on you and that you consider other people and you consider yourself. When you are a man, you consider a woman. When you are a woman, you consider a man. That is the way it is on this earth. Thank God if you can have such feelings for each other. But it also means an obligation; that is the responsibility. The creation for a man, for a woman to be what she ought to be and for a woman to expect a man to be a man and otherwise, I would almost say, not to have anything to do with him. It is to your detriment if you settle for something that is an ersatz. Don't allow it. Why not? Simply because you have ~~the~~ a level of your being. It is necessary ~~that~~ what this level is of yourself. You have to come to the knowledge of yourself, what is your value? What the talents are and what are the abilities? But, what is your task? What is the duty, your aim for existing here. What do you have to do in this life, on this earth, with these people you are thrown together with. How can you live with them? And, if you don't want to, how can you live then somewhere else, but honestly? And, live. At least don't die.

The seriousness of Work on yourself you don't understand ~~as~~ that yet. ~~Is~~ IT'S not that I blame you for it. Because is not up to me to have any desire for blame. And I can not afford it. Because I am not entitled to it. But I can tell you every once in a while if you remain superficial, you will die superficially, quite. And you will probably have to go on and on. And of course, you don't know it so, who cares. Après nous le deluge, tomorrow we will die. And it is right as a philosophy. And you can take it as a philosophy and write it in a little script above the door when you enter your room. Put it up above your bed that you see it the first thing in the morning. Don't worry about today, there is tomorrow, another day. Just enjoy yourself. Gurdjieff calls them beds of felicity. Enjoyment with a bang. You think he wrote that chapter of America just for the fun of it? Don't you know he talks to us?

To tell us, look, that's your culture, with all the slaughter houses and all the misters who tell you on the guide tour what is right and what is wrong, where to go , what not. Just read it and try to make some sense out of it.

I will tell you time and time again about your responsibility, about where you belong in my opinion. What you should do sometimes if you ask me, I will tell you. If you wish to Work, I will tell what I think is Work, and that perhaps you can use it. And what the Barn represents, I tell you what I see as an ideal for this barn, this terribly difficult barn, where everything is still, every once in a while, quite topsy-turvy. But, we continue regardless of the cost, regardless of the mistakes we make, regardless of the stupidities that have to be undone, regardless of misunderstandings, regardless of expressions of selfishness and vanity. Wake up to such things. If you want to continue with this kind of Work, if you want to profit by it for the rest of your life, give it now the chance then go out into the world. You don't have to come back. When you have the beginnings of a soul, woe to you. But at least there is a potentiality that has started to grow out. Don't belong to the people who don't wish any, who are satisfied by turning around in bed in the morning and pull the covers over himself and say, how lovely it is; thank God I don't have to get up as yet.

To your future. You make it, with God's help.

END TAPE

Transcribed: F.Staffanell

Typed: F.Staffanell

Proofed: First: K. Paras

Second: S. Rogoff

Final Type: